THE Bloudy Babylon:

OR, A

Collection of some Particulars

Concerning the

PERSECUTION

Raging in France *against the* Protestants,

FROM THE

PEACE of *RESWICK*,

TO THE

MARTYRDOM of the Reverend

Monsieur *BROUSSON*,

INCLUSIVELY.

In a LETTER *to a* LORD.

Sanguine fundata est Ecclesia, Sanguine crevit,
Sanguine duravit, Sanguine finis erit.

LONDON:

Printed for *George Huddleston*, at the *Black-moor's Head* near *Exeter-Change* in the *Strand*, 1698.

My LORD,

THE *last time I had the Honour to pay my Duty to your Lordship, you were pleased to give your Opinion concerning the* True Relation of what has been transacted in behalf of those of the Reformed Religion, during the Treaty of Peace at *Reswick*, with an account of the present Persecution in France, *lately publish'd. Your Lordship approved the Design of the Author in the First Letter,* viz. *to relate with what Warmth and Vigour the* Protestant Plenipotentiaries *had laboured to procure some Ease to the* Distressed Reformed; *it being absolutely necessary* This Nation *should have a right Information in that Matter, since the* Protestants *in general had been in the dark till now, and were apt to suspect that They had been wanting in their Endeavours to obtain any Benefit for them by that* Peace, *which was designed for the Repose of all* Europe; *But that by the perusal of* this Relation, *it would appear that their Sollicitations would not have proved ineffectual, could the* French Court *have been prevail'd upon, or* Bigoted Popery *perswaded to a Compliance with the* Dictates *either of* Humanity *or* Christianity.

As for his Second Letter, which contains a Tragical Description *of the* Persecution Raging in *France since the* Peace, *your Lordship, who knows the Truth of the several Particulars there mentioned, as well as the Impudence of the* Papists, *who make it their Business every-where to give out, That there is no such thing as a* Persecution, *did very well apply the way of the* Spiritual Babylon, *to that of the* Adulterous Woman *spoken of,* Prov. 30. 20. She eateth, and wipeth her Mouth, and saith, I have done no Wickedness. *The* Church of Rome *vents her Fury, by inflicting the most exquisite* Torments *upon the* True Protestants *in* France; *and yet in* England, Holland, *&c. saith,* I have done no such thing. *To which your Lordship added, That it might be serviceable to the Publick, to see a* Collection *of all the* Declarations, Decrees, *and* Orders *of the* French Court, *issued out against the* Protestants, *together with some* Particulars *concerning the severe Execution of*

them; but such as should be certain, as to Matter of Fact, that is related either by Eye-witnesses, or by Persons of undoubted Credit, and publish'd without any Discourse or Reflection upon it; and that such a Book would contribute very much to give the World a true Idea *of the miserable Condition of the* Reformed *in* France, *and to encrease that Fellow-feeling all the* Protestants *should have to one another, and to the shaming (if possible) the* Papists *out of their usual Trick of* Murthering, Hanging, Breaking upon the Wheel *in one Place, and stoutly denying it in another.*

Your Desire, my Lord, is to me a Command, and I heartily wish, for the sake of our distressed Brethren, I could not satisfie your Lordship in this particular so much as I can. There is no difficulty in performing the Task; and therefore I shall in the first place give an Account at large of all the Declarations *and* Decrees *lately issued out against Them; and in the next, bring in some unquestionable Instances with what Eagerness and Severity they have been Executed, as well as those which have been already seen but at different times, as also such as never appeared till now to the Publick View; that by the full Prospect of them all together, any Judicious or indifferent Person may be convinced of the* Cruel Persecution *now in* France, *and pity the sad Case of the* Reformed *there, as well as abhor the Barbarity of the* Papists.

The

The King's Declaration,

Prohibiting his Subjects to ſettle in Orange, *or to Exerciſe the Pretended Reformed Religion.*

LEWIS by the Grace of GOD, King of *France* and *Navar*, to all to whom theſe Preſents ſhall come, Greeting: The Zeal which we have always had for the Only and True Religion, having excited in us a deſire to Extinguiſh Hereſie, which had ſpread it ſelf all over our Kingdom; We ſtill believed, That all the Authority which God has put into our hands, ought at all times to be made uſe of moſt effectually and ſucceſsfully, to ſuccour and defend his Cauſe. For this Reaſon, after we had demoliſhed the Churches of the Pretended Reformed Religion, and forbidden all the Exerciſes of it, by thoſe who profeſſed it. We omitted nothing that we thought moſt effectual to bring them back into the Boſom of the Church: We took care to have their Children bred up in the Sentiments of true Chriſtians; and prohibited, under ſevere Penalties, all thoſe who out of a blind Obſtinacy rather choſe to abandon their Eſtates, their Families, and their Country, than renounce their Errors, to depart our Kingdom. And in regard that all our Care had no other aim, then the Glory of God, and the ſupport of his Church, he has been pleaſed to aſſiſt us hitherto with all the ſucceſs we could deſire; and we have with delight beheld, that the greateſt part of thoſe whoſe Converſion ſeem'd to be the moſt ſuſpected, have at length ſincerely acknowledged and embraced the true Religion. But ſeeing there are ſome remaining ſtill, who ſtaggering in their Faith, might relapſe into their former Errors, if the Principality of *Orange*, enclos'd within our Dominions, might ſerve them for a Place of retreat, to ſettle there, and perform the Exerciſes of the Pretended Reformed

Reformed Religion, or of any other forbidden Acts. We thought it our Duty, precisely to explain our Intention upon that particular Point. For these Reasons, by these Presents, sign'd with our Hand, we have made, and do make, most expres Prohibitions, and Inhibitions, forbidding all our Subjects, of what Quality or Condition soever, to go and settle themselves in the Principality of *Orange*, under any Pretence whatever. We also enjoyn all those who shall be found to have settled their Abodes there, to return within Six Months, to Commence from the Publication of these Presents, under the Penalties set forth by our Declaration bearing date *August* 1669. We likewise forbid all our Subjects to Perform any Exercise of the Pretended Reformed Religion, to Contract any Marriage within the said Principality of *Orange*, or to send their Children thither to be Baptized by the Ministers there, or to be by them instructed in the Exercises of the said Religion, or in any other Studies; and generally, not to do or suffer to be done, by their Children, or others of whom they shall have the Tutelage or Education, any Exercises or Acts which are not permitted and used in our Kingdom; and all this under the Penalty of Death, upon the Infringer of these Injunctions. Nevertheless, it is not our Intention, by these Presents, to hinder our Subjects from going into the Principality of *Orange*, nor from staying there so long as the Necessity of their Affairs, or their Trade shall require. Thus we give Command to our Beloved and Faithful Counsellors holding our Court of Parliament at *Paris*, that they order these Presents to be Read, Publish'd, Registred, and put in due Execution, according to their Form and Tenor; for is this our Will and Pleasure. In Testimony whereof, we have caused our Seal to be affixed to these Presents. Given at *Versailles* this 23d Day of *November*, 1697. and of our Reign the 55th.

By the King,

LOUIS.

And below,

PHELYPEAUX.

Lewis,

LEWIS, by the Grace of GOD, King of *France* and *Navar*, to all to whom these Presents shall come, Greeting, Whereas by our Declaration of the 23d of *November* last, we forbad all our Subjects, of what Quality or Condition soever, to settle in the Principality of *Orange*, or to Perform any Exercise of the Pretended Reformed Religion there; and at the same time, we gave them leave to reside there, so long as their Affairs, or their Trade should require. But being given to understand, that several disaffected New Converts abus'd that Liberty, and under the false Pretence of Trade, which nevertheless they do not follow, repair to the City of *Orange*, there to perform the Exercises of the said Pretended Reformed Religion, in defiance of our Prohibition: And though it be our intention, that our People should enjoy all the Advantages they can expect from the Peace, and to favour Trade as much as it is possible for us to do, by giving all the Encouragements necessary for the carrying of it on, with the greatest Success: Nevertheless, as it would not be just that those of our Subjects who are refractory to our Orders, should abuse the specious Pretence of Trade to evade the Execution of our Declarations, we thought it Necessary to Explain our Meaning more precisely, touching the Manner of their Trading, for the future, within the Principality of *Orange*; to the end that they who have no other aim then to drive a Trade *bona fide*, may do it more freely, and without fear of the Penalties mentioned in our Declarations. For these Causes, conformable to our said Declaration of the 23d of *November* last, we have, and do permit by these Presents, sign'd with our Hand, all our ancient Catholick Subjects to Traffick and Trade in all manner of Goods and Merchandise in the Principality of *Orange*, upon Condition however, that before they set out for that Principality, they ask leave of our Governors, Commanders, or Intendants of our Provinces, where they shall have their Abodes; to whom they shall declare the Nature and Condition of their Trade, which being done, leave shall be granted them without any scruple; and when they shall arrive in the Province the nearest to that Principality, they shall shew their License to the Governor, Commander, or Intendant, under the following Penalties to be inflicted upon those who shall presume to go into the said Principality without Licenses; *viz.* the Men to be Condemn'd to the Galleys for their Lives; the Women to be five Years Imprison'd, and to pay a Forfeiture of

3000

3000 Livres; which Penalties shall neither be Remitted or Abated. And it is our farther Pleasure, that our said Declaration of the 23d of *November* last, be exactly observed, according to its full Form and Tenor. This we give in Command to all our beloved and faithful Counsellors, *&c.* Given at *Versailles*, *Jan.* 13. 1698. and 55th of our Reign.

LOUIS.

And lower,

PHELYPEAUX.

The King's DECLARATION,

Giving leave to those who had departed his Kingdom for the sake of their Religion to come back again, upon Condition of abjuring their Religion, and professing the Roman.

LEWIS, by the Grace of GOD, *&c.* greeting, Having by our Edict of *Octob.* 1685. abolished throughout the whole Extent of our Kingdom, the Exercise of the Pretended Reformed Religion, which the Misfortunes of the preceding Reigns had oblig'd the Kings our Predecessors to Tolerate therein, we forbad at the same time, those of our Subjects who profess'd the said Religion, to depart our Kingdom; the Men under the Penalty of being Condemn'd to the Galleys; the Women under the Penalty of Confiscation of Body and Goods. And by our Declaration in *May*, 1686. we forbad all those who had embraced the *Roman Catholick* Religion to depart the Kingdom, under the same Penalties; but in regard a great number of those who had the Misfortune to withdraw themselves into Foreign Countries, contrary to those Prohibitions, have desired to return again, and there to Profess and Exercise the *Roman Catholick* and *Apostolick Religion*, and for as much as our Goodness to our Subjects has enclin'd us to give them particular Permission so to do; It is our Pleasure also, to grant a General one to the same end, for all the rest who have the same desire, and hereby to secure them all from the Penalties which they have incurr'd by their Disobedience to our Orders. For these Reasons,

ſons, with the Advice of our Council, and out of our eſpecial Grace and Favour, full Power, and Royal Authority, we have by theſe Preſents, Sign'd with our Hand, Permitted and Granted, as we do hereby permit, and grant to all our Subjects, as well Men as Women, who left our Kingdom, contrary to our Edicts of *October*, 1685. and our Declaration of *May*, 1686. to return back within ſix Months, upon Condition, that they Profeſs and Exerciſe the *Roman Catholick* and *Apoſtolick* Religion, and freely there to remain, behaving themſelves therein like the reſt of our Subjects. And it is our farther Will and Pleaſure, that they make their Declaration of it to the reſpective Governor or Commander, in the firſt place under our Obedience, through which they ſhall paſs in their Return into our Kingdom, of which they ſhall take a Certificate; Which ſame Declaration we order them alſo to reiterate, three Days after their arrival, before the Principal Officer of the Royal Bailliage, where they intend to reſide, and within Eight days next following, to make their Abjuration before the Archbiſhop, or Biſhop of the Place, or before the Curate, or other Eccleſiaſtick, having power to receive it, or to ſhew them their Certificate, if they have done it in any other Place, after their Return into our Kingdom, to the end it may be allowed by them, if they ſee cauſe ſo to do: Which done we diſcharge them from the Corporal Puniſhments mentioned in our Edict and Declaration; impoſing, as to this matter, perpetual Silence upon our Proctors General, and their Subſtitutes, ſo that they ſhall not preſume to proſecute them for the future for the ſame Matter, upon any pretence whatſoever. To this end, we give in charge to our Beloved and Faithful Counſellors, holding our Court of Parliament at *Paris*, that they cauſe theſe Preſents to be Read, Publiſh'd and Regiſtred, and the Contents thereof to be put in Execution, according to their Form and Tenor, *&c.* Given at *Verſailles*, *February* the 10th, and of our Reign the 55th.

Signed,

LOVIS.

And Lower,

PHILYPEAUX.

These Declarations have been both preceded and followed by particular orders to the Intendants of all the Provinces of the Kingdom against the Reformed, empowering them to give Sentence without Appeal against the New Converts, who have been taken in some Assemblies, and to seize upon all the Children, who were of years to receive Instruction; at the same time Inhibitions were set forth, prohibiting all the newly Reunited to Exercise any Employment or Trade, unless they perform all the Duties of Good Catholicks. This we were informed of in *November* last, and received advice in *January* following, that by the King's Command to the Intendant of the Province of *Languedoc*, all the New Converts who have Children of Age to go to School, are oblig'd to send them thither, as also to publick Instructions and Catechisms, upon pain of being constrained by pecuniary Mulcts, and other ways of Severity; and if they persevere in Disobedience, they are to have Soldiers quarter'd upon them, to whom they are to pay so much a day till they comply, and also to be further prosecuted, and punish'd as the King shall ordain: School-Masters, and Mistresses, Curates and Vicars, are to take a List at the beginning of every Year of the New Converts Children, and if they fail to come to School, they are to give Notice of it to the Kings Intendant; and the School-Masters and Mistresses are obliged to go every day to Mass, with the Children committed to their care, *&c.*

These Declarations and Orders have been so diligently and severely Executed, that many will (I fear) speak on their Death-beds, as Cardinal *Wolsey* did on his, *If I had served my God, as well as I have done my King, he would not at this time have cast me off*; as you may see by the few following Instances.

In *December* last they writ from *Poitou*, That the Sieur *de Maupeon D'Ablege*, Intendant of Justice, gave Sentence, without Appeal, upon several New Converts of that Country, that were assembled together for the Exercise of their Religion, two of which he caused to be hang'd, one at *Poitiers*, and the other at *St. Maixant*, and he has also Condemn'd several to the Galleys, others to Banishment, and others to terrible Forfeitures.

A Copy of a Letter from Poitou *in Laſt* March.

HEre has been publiſhed by Sound of Trumpet, an Ordinance of the King's, by which all Perſons are enjoin'd to diſcover thoſe of the Pretended Reformed Religion, who are return'd, or ſhall hereafter return from Foreign Countries, to the end they may be forced to make their Abjuration. To which purpoſe, Commiſſioners are appointed in every Quarter, who have order to look after this Affair. They have alſo Regiſtred the Children of all the new Converts that are in this City, and have ſignified to their Fathers and Mothers, that 'tis the King's Pleaſure, that they themſelves ſhould carry them regularly to Maſs, under the Forfeiture of Twenty Five Livres, and to have Dragoons quartered upon them every time they miſs: Which hath been put in Execution in *Sevennes*, and in other Quarters at *Sominet*, a Town near *Montpellier*, they have raiſed above 2000 Livres by Forfeitures of this Nature. Our Intendant continues his Rigour in the Execution of theſe Severities with an indefatigable and furious Zeal. Within this little while he Condemn'd to Death three Miniſters, who were hang'd within a few Days after they were taken. He has alſo Condemn'd two Men to the Galleys, for having been at *Orange* without leave: And ſending for ſome of our moſt conſiderable Merchants, he told 'em, That the King was reſolved to have but one Religion in *France*; and that if the New Converts did not go to Maſs, and Conform as good Catholicks ought to do, they would be ruin'd and ſack'd by the Soldiers. We expect here Monſieur *De Broglio*, with two Regiments of Dragoons, who are to be quartered upon thoſe that refuſe to do, as they are ordered.

A Copy of the Affidavit that Francis Daubinet, *made before a Juſtice of Peace, in* March, 1698.

FRancis *Daubinet*, Merchant, a Proteſtant born in *Montpellier*, maketh Oath, That in *January* laſt he ſaw one *du Plan*, of St. *Laurens le Munier* in *Sevennes*, hang'd in a Place call'd *les Planade*,

between the Citadel and the City of *Montpellier*, upon no other account than that of having pray'd to God. That he saw the said *du Plan* going out of the said Citadel to the Gibbet, praying to God with great Fervency; and that he heard him then making Complaints against two Jesuits, who would needs accompany him to the place of Execution with a Crucifix in their hands, and saying, *Merciless Men! you have not long since put my two Brothers to death, and now I give up my Life, as well as they have already done, for Christ and his Holy Protestant Religion.* And that when they offer'd to save his Life, if he would abjure his Religion, and turn Papist, he answer'd, He would not do it. And that the Jesuits perceiving that his Prayers, which were very fervent, caused great attention among the People, and drew Tears from the Spectators ordered five Drummers to beat their Drums, to hinder thereby the People from hearing his Prayers. This Deponent moreover says, That about a Fortnight before this Execution, he saw Mr. *Rouzier*, living in a Town near *Jomieres* in *Languedoc*, brought out of the Citadel of *Montpellier*, in order to be conducted to *Marseilles*, and sent to the Galleys there as a Slave, pursuant to his Condemnation, for having accompanied to *Orange* a Protestant Maid, the Papists saying, That the *French* King would have none of his Subjects to go and hear any Prayers and Sermons in *Orange*, or to have any Commerce with that City. This Deponent does further declare, That in the beginning of *February* last, several Persons of *Villeveille* near *Somieres*, went to *Montpellier* to complain to the Intendant *Baville*, That Mr. *de Villeville*, Lord of the Manour of the said Town, had killed a Woman by beating her with a Stick to force her to go to Mass, and struck out another's right Eye: But all the Justice the Plaintiffs got from the Intendant for the said Murder and Cruelty, was only this Answer, That Mr. *de Villeville* had put in execution the Orders he had received from the King, whom every body ought to obey by going to Mass, *&c.* All these Particulars the Deponent certifies upon Oath to be true, and notoriously known to all the Inhabitants of *Montpellier*.

A Copy of a Warrant, the Original whereof was sent from Castres *to a Refugee living in* London.

"MR. ——— *or Mrs* ——— having failed to send ——
"his Son, *or Daughter*, to the Catechism and Mass this Day,
"shall pay to Mr. *Charteau*, Receiver of the Fines levied upon the
"New Converts the Sum of 25 Livres; and till he has made the
"said Payment, and obeyed the Orders of my Lord Intendant,
"expressed in his Ordinance on the 22d of *December* last, Four
"Soldiers of the Militia shall be Quartered upon him, whom he
"is to provide with Victuals, and allow besides, 10 *d.* a day;
"which Number may be encreased, if it be thought convenient.
"Given at *Castres*, *March* 11. 1698.

Signed,

BARBARA.

From Bordeaux, March 15. 1698.

HEre hath been published a Decree, by which the New Converts are obliged to Baptize their Children within 24 Hours, and to bring them up in the *Romish* Faith, under the Forfeiture of 500 Livres. By Order of Mr. *de Sourdis*, Twenty young Girls have been taken from a School-Mistress's House, and carried to the *Ladies of the Faith*. They also continue their Prosecutions against the New Converts, who shall fail in acquitting themselves of the Duties that are prescribed 'em.

From Paris, March 31.

THey have lately writ, That they have put into the Convent of the New Catholicks the young Lady *Bertha*, who was Contracted to a Gentleman, who is a new Convert as well as her self: At the same time they sent to the Bastile the Sieur *Riviere* a Lace Merchant, who is also one of the New Reunited. Sometime after, they took up a Young Lady of *Poitou*, whose Name is *La Touche Gherent*, Niece to the Marquis *Dangeau*: And from *Bordeaux* they write, that all the Children of the New Converts are actually

actually taken up, and sent away to be Educated in the Roman Religion, which puts them into a strange Consternation, for they never expected such Usage, who always so earnestly panted after Peace Some of these Gentlemen desir'd Passports to retire into Foreign Countries, but instead of granting their Desires, they are so much the more narrowly watch'd. The Convent of the New Converts is so full, that they are forced to hire a House in the Neighbourhood to supply their want of Room.

An Abstract of two Letters from Castres *in Upper* Languedoc. May 10. 1698.

THE Rage of our Enemies increases every day, the Count *Broglio* is come hither since *Tuesday* last, breathing out Threatnings and Slaughter against the Church of God: He began by summoning all the heads of Families, and would see every one of them in particular. They all make a stout Resistance, but are all dragg'd into Gaol, and some of them have been banished. Mr. *Thomas* is gone for *Dijon*. Mr. *Du Buisson* who has five Children for the most part seized on as well as his Estate, is sent beyond *Moulins*. It would be too long to mention all by Name; there might be some who had not strength enough to suffer all the Torments they were put to, who, however, have not altogether promised to turn, but desired time to consider on't. The number of them is very small. I cannot forbear naming Mr. *Aurioł*, Uncle to those Gentlemen of his Name who live now in *London*; and Mr. *Cauaillé*. They have dragg'd Mr. *Bernard* into Prison, after having quite ruined him, and seized on his three Daughters, whom they put into a Nunnery at *Lavaur*. But I will not insist upon Particulars. They allow but three or four Hours time to those whom they take out of their Houses, and do not enquire, whether they have either wherewithal to bear their Charges, or any Carriage for their Journey. To morrow is appointed for the Women to make their Personal appearance. They are ready to go, those at least who have any love for their Religion, and the Number of them is very great. Good God! why should we not all persist in the Faith, both Men and Women, for even Children of Ten years old hold out, and there is not one among them willing to yield.

yield. This is a Miracle, which God Almighty ſets before our Eyes, and which we muſt make a good uſe of. This Roaring Lion, the Count *Broglio*, went the day before yeſterday to *Roquecourbe*, but all the Inhabitants of it, having forſaken their reſpective Houſes, he met no body there, and threatned to raze their Town to the very Ground, in caſe they refuſe to return home. They have cited all the Heads of Families living in our Hill-Country. A great many of them arrived here yeſterday; moſt of them are put in Priſon: And I do not think that they have as yet muſter'd them all. In ſhort, our Miſeries are very great, and we cannot ſay, when God Almighty will be pleaſed to come and relieve us. Can it be poſſible that the Proteſtant Princes ſhould quite forſake us? Alas! we beg nothing elſe of them, but their intercemion to our Great King, in order to obtain the Liberty of going out of his Dominions. This favour perhaps would be granted to their Requeſt. In ſhort, our Enemies excuſe their hard-heartedneſs with this pretence, ſaying, *That their ill uſage againſt us, is only by way of Reprisal, ſince the* Iriſh Catholicks *are more ſeverely dealt with by the* Engliſh Proteſtants. We cannot believe what they ſay, but ſhould be very glad to be informed of the Truth of it. We ſtill entreat the Prayers of the Church.

Caſtres, May *the* 18*th*, 1698.

WHo is able to give a full Deſcription of our Miſeries! It is impoſſible for a Humane Soul to reach it. Our Calamities are ſo great, that no body can expreſs them. The Count *Broglio* went from hence on *Monday* laſt, after having either Baniſhed or Impriſoned part of the Inhabitants. There is no need of giving you their Names. And at his departure he left Orders to carry Bills to their reſpective Houſes, whereby they were all admoniſhed to go to Maſs, and in caſe they do not appear there, by a Decree made for that purpoſe, the Goods and Eſtates of the Rebals (for ſo they call us) are to be ſeized, and their Houſes demoliſhed. The Bills were delivered, but they anſwered, *The King is Maſter of both our Goods and Lives, and we are ready to give them up for his Service, but our Souls belong to God only.* This Anſwer hath been ſet down in writing, (not perhaps at length,) but at laſt they enter'd

entred us in the Regiſter-Book, not as good Subjects, but as Rebels to our Great King. We ſhall in all probability ſhortly ſee the Iſſue of this Decree; for the execution hath conſtantly attended their Threatnings. The poor Inhabitants of *Roquecourbe* have forſaken their Houſes. The Papiſts thought they would come back again; but they were miſtaken; for they have not been ſeen ſince, although they have ſent a hundred Men to prevail upon them to return home by the fear of their total Ruin. 'Tis not known whither they did retire, as well as the Inhabitants of *la Crouſette*, and other neighbouring places. Queſtionleſs they live in Holes and Dens like the Primitive Chriſtians. They write from *Montauban*, That 800 Families there have deſerted their Houſes, and are ready to bear the Aſſault they are preparing againſt them. They have ſeized on the Eſtate of Mr. *de Leſpineſſe*, becauſe he would not deliver up a Son of Mr. *Cornalonet* the Miniſter: His Wife is ready to be brought to bed, and is in the Street, becauſe no body is in a Condition to relieve her. They have alſo given a Judgment in Court againſt, and ſeized on the Eſtate of Mr. *Peliſſier le Gres*, becauſe he abſconds with Four of his Children. In fine, one cannot enumerate all the Particulars as it ſhould be. The Hope we had, and which they gave us from all Places, of an approaching Eaſe and Delivery, has been the cauſe of our Ruine. Many who were very Rich, are not now worth a Farthing. Good God! who would have believed that ſo many Potent Princes, who are our Brethren in Chriſt, would have abandoned us! But you will ſay, They could not ſue for the Reſtitution of our Edicts, becauſe 'twas too much. But they could at leaſt have aſked that we might have had leave to depart this Kingdom without any diſturbance, or that they would put us to death all at once: The thing was very poſſible, ſince it hath been already done. But they think of us no more than if we were not in the World. Sure we muſt have greatly offended God, ſeeing he permits Princes, and our Brethren in Chriſt to forſake us. However, we muſt hope, that God Almighty will come to us in due time: He is a God to help in Extremity; alas! he muſt then come very ſpeedily, for we are at our laſt Gaſp. We ſee now that whoſoever hopes in him ſhall never periſh. We continue to deſire the Prayers of the Church.

From

From Niort *in* Poitou, July *the* 13*th.* 1698.

A Gentleman Refugee in *London*, received a Letter, wherein he is told, That they expected there, the Mareschal *D Estrees*, accompanied with Soldiers, not only to hinder the New Converts from making their Escape, but also to work out their sincere Conversion: And that there are Dragoons quarter'd at *Coulonge*, *Fontenay*, *Chastagneraye*, &c. upon the New Converts who do not perform all the Duties of Good Catholicks, and live at Rack and Manger upon them, and they that refuse to obey, are ruined by Amerciaments, for the Payment of which they are forced to sell their Beds from under them.

July *the* 25*th.* 1698.

TWo Gentlemen called *Trouille* and *Laborde* lately come from *France*, Certifie under their Hands, That in *May* last, the Sieur *Derbets*, Surrogate of Mr. *Pinon* Intendant of *Bearn*, came to *Orthez*, and being attended with four Guards or Sergeants went into a School, and ordered the Schoolmaster to bid his Scholars repeat their Popish Catechism by heart before him; which thing a Boy Ten years old, and Son to Mr. *Casaudaner*, Merchant, refusing to do, he was by order of the said Surrogate immediately shut up in the School by his Guards, and whip'd by the School Master to the very bloud, insomuch as he had died by the blows, had not a Doctor ordered some Remedies to prevent it.

These two Gentlemen do further Certifie, that the same day, the said Surrogate sent a Gentlewoman Fourteen or Fifteen years old into the Nunnery of St. *Ursula*, with order to let no body see and speak with her. She was dragg'd every day to Mass; but they could never prevail upon her to turn her Face, and kneel before the Altar; insomuch as the Abbess with the help of some Nuns, having bound her Hands behind her back with Ropes, tied her fast to a Pew, and let her continue a whole Day in that Posture. This Gentlewoman by striving to be rid of her pains, made the Rope slip as far as her Neck, but then she was almost strangled,

and called for help, but the mercileſs Nuns did not care for her Cries, till one of them came into the Church, and ſaw her almoſt dead: Thereupon ſhe went immediately and acquainted the Abbeſs with it, who being an Eye-witneſs of the danger ſhe was in, did untie her, and confined her to a Dark Chamber, where ſhe was expoſed to bad Weather, ſeen by no body, and no light allowed her for a Fortnight, till ſhe was taken ſo ill, that they began to fear her Life, and therefore the Nuns let her go out of the Nunnery, by the ſpecial leave of Mr. *Darbes*, who had before ſeen the Declaration of a Surgeon about the dangerous Condition of the ſaid Gentlewoman.

The Perſecution doth not rage on the Land only, but alſo on the Sea; for enquiring of one Mr. *Anthony Capion* who came lately from *Marſeilles*, where he was a great ſufferer, about the lamentable Condition of thoſe Proteſtants who have been ſent to the Galleys upon account of Religion, he delivered into my hands a Liſt of the Names, Country, Number, and the date of the Condemnation of every one of them. It would be too long to relate all theſe Particulars; we ſhall have ſhortly the opportunity to do it, only we will ſay for the preſent, That the Number of them amounts to 277. Some Popiſh Slaves who have been converted by the Inſtruction, Patience, and good Behaviour of the Proteſtants in Chains, being included: And that the ſaid Gentleman certified under his Hand *Auguſt* 2. 1698. That the Marquis of *Monmont*, Intendant of the Galleys there, being informed that Mr. *Lanſonieres*, formerly a Counſellor in *Poitou*, and Ten years ſince Slave there, upon account of Religion, did as well as one Mr. *Serres* formerly Student in Divinity, diſtribute ſome Alms which was given them, to the other Confeſſors, ordered ſome Men to conſtrain them by a ſevere Baſtinado, to declare from whence they had received the ſaid Money, which thing they refuſing to do, he ſent them into a dark and ſtinking Dungeon, wherein they as well as many others have been for theſe Two years ſhut up cloſe Priſoners. That in the Caſtle called *Caſteldy*, there are two other Confeſſors, named *Paul Ragas* and *John Monier*, of *Sainte Croix* in *Cevennes*, detained two years and an half, in a Dungeon where they never ſee the Light; and in the Fort called *Saint John*, there is one Mr. *Lefevure* of *Champagne*, who has been Priſoner Ten years. That they will not give leave to any of them to write to their Friends in order to be relieved by them.

them. That two Sergeants of the Garrisons that are at the Forts *St. Nicolas* and *St. John*, in that City, having given some of them Paper and Ink to write a Letter, and being taken in the Fact, were immediately Condemn'd, and Hang'd on the Rampire, tho' Mr. *Serres, Junior*, being brought before the Council of War, and before these two Sergeants, begg'd on his Knees the favour of dying in the Room of the Sergeant who had furnish'd him with the means of writing but a Consolatory Letter, but to no purpose.

The said Gentleman declares further, That there was a Young Gentlewoman of 18 Years of Age, who when she was a dying refused to perform the Duty usual to Papists on such Occasions, but after her death her Corps was drawn Naked throughout all the Streets of *Marseilles* by the Hangman, and buried under the Stones the Rabble threw at it. And that another Confessor being very Sick, desired to be blouded, but the Commander came to him, with his Pistol cocked in his Hand, and pointing at his Head, told him, *He had nothing else for him, but Pistols to break his Pate.*

A Copy of the Affidavit taken by Catherine de Gaudeul, *before Justice* Ellis, August 8. 1698.

Catherine de Gaudeul born in *Alanson* in *Normandy*, lately come from *France*, maketh Oath, That being removed by a Letter under the French King's Privy Signet, into a Prison at *Paris* named *La Salpetriere* upon the Account of her Religion, two Protestant Women, born in *Meaux*, were likewise sent thither for the same Cause, and used with very great Cruelty: But because they would by no means turn Papists, but on the contrary, went as often as they could into retired Places to Pray and sing Praises unto God, kneeling in the Mire and upon Snow; *Marguerite Pataclain*, the Superior and Governess of the said Prison, and *Ann Bancheron* her Assistant put a wet Sheet on one of them, and shut her into a Room with two Mad Women, who fell upon her, and dispatched her, by thrusting up their Hands, and pulling her Bowels out of her Body, which was afterwards boiled and Dissected by Surgeons. That her fellow sufferer, named *Sarah*, was sent next to the said Mad Women, whom she pacified a little, by giving them what Money she had by her. But for all that she received many Blows

and Wounds from them. That when the ſaid *Sarah* came out of the ſaid Room, ſhe informed the other Priſoners, that ſhe had ſeen upon and ſeen the Guts of her Friend, and that the Mad women told her, how they had killed her, and threatned to do as much to her ſelf, if ſhe would not turn Papiſt; and that the ſaid Fact was ſo Notorious in the Priſon, that many of the Priſoners, Papiſts as well as others, did many times charge the above ſaid Governeſs and her Aſſiſtant with the Murder of the Deceaſed.

Catherine de Gaudeul.

Jurat. Coram me
8 *die, Aug.* 1698.

Tho. Ellis

Uzes *in* Languedoc, October 21. 1698. *N.S.*

I Came yeſterday from *Montpellier*, where I had been about our Brother-in-Law———Buſineſs, where I heard that a Fair was to be held at *Orange*, and was really ſo, the 15th of *Auguſt* laſt, in order to facilitate the Commerce, and to ſhew (as it was given out by the Papiſts) that they had no mind to hinder any body from going to Trade in that Principality. Accordingly our Intendant ordered, That all the Guards who were ſet at *Roquemaure*, *Ardoiſe*, and all other poſts on the *Rhone* ſhould be taken off. All thoſe who went, or pretended to go to the ſaid fair did aſſiſt there at the publick Exerciſes of the Proteſtant Religion, and at their return to their reſpective homes, declared publickly, that they had ſeen no Guard on the Road, and that all the Paſſes were free and open. This good News was ſo great an Encouragement, that the Firſt *Sunday* in *September* laſt being appointed for adminiſtring the Holy Sacrament, Two or three thouſand of our Proteſtants of both Sexes throng'd thither. But our Intendant having been informed of it, ſet Soldiers on all the Avenues, who ſeized about One hundred of them at their return, and binding them, two and two together, brought them in that Poſture to *Montpellier*, where they were no ſooner come, but they were immediately ſentenced, and ſent to the Gallies, and 38 Women and Maidens condemned to Priſon

Prison for Six years: And our poor Brother-in-Law is one of the Number. Think, I pray, what condition our poor Sister and her Daughter are in. God grant all these Confessors strength to suffer patiently their Affliction, and to carry chearfully their Chains without repining, seeing they suffer for no other reason, but for Worshipping and Praying to God in his Church. Among them, there are Mr. *Bourelly*, one of the Brothers of Mr. *Fabre*, Apothecary, the very same who served His Majesty of *Great Britain* Ten or Twelve Years in *Holland*, and *Ireland*, and was after married at *Courtezon*, a Town belonging to the Principality of *Orange*: The Brother-in-Law of another *Fabre*, Apothecary at *Bagnols*. Mr. *Ribes* and *Jonquent*, Merchants of *Nimes*. A Merchant of *Alez* in *Cevennes*; another living about *Roubiac*, Nephew to Mr. *Christol* of *Servieres*; a Son and Daughter of Mr. *Lafons*, Attorney of *Servay*; a Brother of Mr. *Carrieres*, who lives now in *London*; there will be now two Brothers together, for one of them has been these Twelve Years in the Gallies, resolutely persisting in the Reformed Religon; I saw his Father at *Montpellier* soliciting for him, but to no purpose. I never saw so dismal a Spectacle! No body was exempted from Punishment, but only three Youths of 14 years of Age, and an Old Man named *Jaumes*, of *Uzes*, Aged 75. All the rest of those that were condemn'd and sent to the Gallies were Inhabitants of *Lussan*, *La Bruguiere*, *Nimes*, *St. Laurens*, and other Neighbouring Towns, *&c.*

Orange, *October* 5. 1698.

HEre lately happened a thing which will strike you with Horror, and oblige you to join your Prayers with ours to implore Gods Mercy. They had taken all the Guards away from the Towns in the Neighbourhood of this Principality, so that it was generally believed, every body might have liberty to go and return freely. This was the reason that a great many came hither upon a Communion-Day, but in their return home over the River *Rhone*, they were stript Naked, and knock'd down with Cudgels, and those who return'd into *Dauphine*, going through *Camaret*, were by the order of the Pope's Nuncio in *Avignon*, Assaulted and Murthered by the Country People, but many of these Boors who had

had ſurrounded them were killed, becauſe having made a Ring to prevent their Eſcape, the ſhots from one ſide bore to thoſe of the other, oppoſite to it. You will in a ſhort time ſee an Exact and Faithful Relation of it. The Papiſts have taken away the Croſſes they had formerly ſet up on the Ruines of our Churches, with a great deal of Pomp and Ceremony, after having adorn'd them with Ribbands, Garlands, and the moſt precious Things they had. I have no time to ſay any more about it, but this action ſtrikes all good Men with Horror.

POSTSCRIPT.

There are in this Town, about Four hundred of thoſe Proteſtants who were come hither, who having either tarried behind, or ſeen how ſeverely thoſe who went before were uſed, came back again, remain ſhut up, and dare not go home, for fear either of the Gallies, or Priſons, and chiefly ſince they hear that they have ſeen at *Nimes* Fourſcore of them bound in Chains, and going to the Gallies of *Marſeilles*.

Vittre *in* Brittany, *November* 2. 1698.

Dear Siſter,

SInce my laſt, I have been Arreſted by an Order under the King's Privy-Signet, and ſent Priſoner to *Vannes*, where I ſhall be kept till I produce my Son *Daniel*, and therefore I earneſtly beg of you, that ſo ſoon as you have received this, you will ſend him back again to me by the firſt opportunity. Pray do not loſe time about it, for the Intendant is at *Rennes*, and threateneth to do me all the Miſchief imaginable, and to let me rot in Priſon, in caſe I do not make my Son return from *London* where I had lately ſent him. Do not fail therefore to ſend him to me. My Wife and all our Friends are in great Affliction, and I ſorrowful beyond Expreſſion: I can ſay no more,

Dear Siſter,

Your humble Servant and Brother,

JAMES HARDY.

Montpellier, *November* 4. 1698. *N. S.*

Sir,

YOU have heard long since of Mr. *Claude Brousson*, and of his unwearied Zeal for the Protestant Religion. He was born at *Nismes* of Noble Parents on his Mother's side, and bred up an Advocate or Counsellor: And pleaded at the Bar with such Force and Eloquence, that he was admired in the *Presidial* of *Nismes*, the *Chamber* of *Castres*, and in the High-Court of *Tholouse*; but after the Ruine of the Protestant Churches he retired into *Switzerland*, where he publish'd many Books concerning the present Persecution, and came several times into this Kingdom, in order to Instruct and Comfort his distressed Brethren. The Papists who discovered his wonderful Progress, did what they could to Catch him, but by God's Providence he avoided their Snares; so that after having been four Years undiscovered in *France*, he went into *Holland*, where he was ordained Minister, and there published a Book of his Travels, wherein he gives Account of several particulars concerning the Sufferings and Martyrdom of many Ministers and Protestants, and of his wonderful Preservation: But because this Book will be undoubtedly Translated into *English*, I'll content my self with relating these two Particulars only, *viz.* That a great number of Protestants having met together on the Hills of *Vivares*, the Dragoons, by the Order of the Intendant *Baville* (who was in that Country) surprized them, and killed upon the spot Three hundred and fifty of them; one of these Dragoons, a Faithful Apostle of the *Red Dragon* spoken of, *Revel.* 12. discovered among the slain, a Woman lying dead on the Ground, and holding still her Child in her Arms. When the Babe saw the Dragoon drawing near him, he smiled at him; but this Barbarous Executioner was so far from being moved with the Smiles of this Innocent Creature, that he thrust his Dagger into his Bosom, and lifting him up, called to his Comrade, and said, *Hey, dost thou not see this Frog.* This Diabolical action was related to the Intendant, but he took no Notice of it.

The other Particular concerns Mr. *Brousson* himself, who saith, That the Intendant *Baville* was so enraged he could not catch him, that he set a Prize, first of Five hundred, and after of Ten thou-

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and Livres on him, as a Reward to whomsoever should take him: That the Papists had drawn and dispersed many Pictures of his, to discover him thereby; and that when they suspected him to be lurcking in any Wood or Den, they sent Dragoons, and let loose Hounds to find him by the Track and Scent. Being once driven out of the Wood by the Violence of the Rain, he discovered them coming upon him; and having the conveniency of a Bush near at hand, he there absconded till he saw Four Troops pass by him; and by that means he escaped out of their hands by a wonderful Providence, who had no doubt blinded them: This and some other Reasons oblig'd him to depart out of *France*, and retire into *Holland*, where he staid a while; but a little after, he grew so uneasie, that he could neither Eat nor Sleep; and when his Friends asked him the Reason of it, he reply'd, That he felt an inward Motion, prompting him to go and Comfort his Distressed Brethren: So he came back again into this Kingdom, where he for a long time Preached, Instructed, Comforted the True Reformed, and reclaimed many Apostates for their Apostacy; and many profligate Sinners from their ill Lives. But at length he was discovered and seized, on the 19th of *September* last at *Orleans*, a Town in the Province of *Beorn*, and from thence brought to *Lescar*, where Mr. *Pinon*, Intendant of that Province was, who first ask'd the Prisoner his Name, who readily own'd it to be *Brousson*; and next, the Reason, Why he was come into the Kingdom? To which he Answered, That he came to Exhort his Brethren to Repentance. To what Repentance, said the Intendant to him? To the Repentance of their Sins, replyed Mr. *Brousson*. At last they askt him, if he had not known the danger of his Design? To which he said, That he had undertaken the thing out of Zeal for the Protestant Religion, and upon mature Deliberation. The Examination being over, the Intendant committed him to the Prison of *Pau*, till further order from the Court, and ordered the Jailor to allow him a Bed, be Civil to him, and Guard him within sight. At last Orders came from the Court, and the Intendant *Baville*, (the mortal Enemy of the Protestant Religion, and of Mr. *Brousson*) sent three Expresses to Challenge him as his Prisoner. And so the 20th of *October* he set forward in a Calash to *Montpellier*; but before his departure, he desired to speak with Mr. *Pinon*, and his request being granted, he said to him, *Then seeing*

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he had but a ſhort time to Live, he would ſpend part of it, in praying for him, and returned him thanks for his Civility. The Intendant was ſo moved at his Diſcourſe, that he gave his Guards freſh Orders to be Civil to him upon the Road. When Mr. *Brouſſon* came into this Province of *Languedoc*, he was delivered into the hands of the Captain of the Life-Guards of the Count *Broglio*, attended by one hundred Granadiers, and brought to the Citadel of *Montpellier* in the Flying Chariot of the Intendant *Baville*, where he arrived *October* the 30th: He never was bound, but conſtantly guarded within ſight of the Soldiers. The Day after his arrival, the Intendant went to the Citadel to hear him; the firſt Queſtion he put to him was, If he did not know the King's Edicts and Declarations, whereby the Miniſters were forbidden, under pain of Death, ever to come into *France*: To which Mr. *Brouſſon* anſwered, That after the Apoſtles Example, he thought himſelf bound by the Duty of his Miniſtry to venture all, to come and Comfort his Brethren. He did not deny, but he had at ſeveral Times and Places given the Communion, but would by no means name either the Places or the Perſons to whom. And anſwered the other Queſtions put upon him with a great deal of Conduct and Wiſdom. During the time of his Confinement, our Intendant, as well as the Abbot *Camarignam*, Son to the late Preſident *Crouſet*, had many ſecret Conferences with him, but we do not as yet hear of any Particular of them; it is ſaid only, That the Intendant allowed him no other Meat and Drink but that which was carried to him from his own Table, which Mr. *Brouſſon* would not touch, but betook himſelf to Prayers and Faſting, and eat and drank only Bread and Water. The 24th of this Inſtant, he was in the Morning brought to his Trial before the Intendant *Baville*, and ſome Counſellors of the *Preſidial*. They charged him with two things, one True, and the other Falſe; the True one was, That he had Preached in *France* againſt the King's Prohibition; and the other Falſe was, That he had endeavoured to bring (during the late War) the Enemy into the Kingdom, and ſtirr up a Rebellion. Mr. *Brouſſon* confeſſed the former, but denied peremptorily and abſolutely the ſecond Article. And every one knows, that 'tis the Cuſtom of Papiſts to charge the Proteſtants with Crimes againſt the State, in order to Extenuate their own Barbarity, and Eclipſe the Glory of the Sufferings and Martyrdoms of the Reformed. But the Truth is, the thing was re-

ſolved before-hand, Mr. *Brouſſon* was to die: And therefore he was condemned to be put to the Rack, and Tortured both Ordinary and Extraordinary, and next to be broken alive upon the Wheel: When they came to read the Sentence to him, he ſhewed an undaunted Courage, and a great Reſignation to God's Will. The Reading of his Sentence being over, he was brought and preſented to the Torture, and being ſtretched Naked on the Bench, he ſaid to the Commiſſary, That he had told the Truth of what they had asked him concerning himſelf; That if they had forgot any thing elſe, he was ready to give a Faithful anſwer to it; but as to his Brethren, it was to no purpoſe to urge him to declare them, for he had rather be torn in pieces, than to betray his Miniſtry. As ſoon as he had declared this, he was taken off the Bench, and excuſed the Rack, upon which he ſaid, *I will magnifie the Lord as long as I live*, &c. The Courage, Mildneſs, and Innocence, the Intendant diſcovered in the ſecret Conferences he had with his Priſoner, prevailed (I think) upon him, to abate ſomething of his Cruelty.

When theſe things were thus practiſed within the Citadel, they were Erecting without, in a Place called *L'Eſplanade* a Scaffold, whither Mr. *Brouſſon* was brought in his ordinary Habit, about Four of the Clock the ſame Afternoon, without having his Hands or Feet tied, and attended by the Abbot *Comarignam*. I ſaw him going to Execution, earneſtly Praying, and looking ſtedfaſtly up to Heaven. One cannot expreſs the Mildneſs and Courage wherewith he went and aſcended the Scaffold. One might eaſily diſcover the Calmneſs of his Soul, by his chearful Countenance in his way to the Place of Execution, and all the while hear the Sighings and Groans of the People, who bewailed the hard Fate of a Man of ſo great Merit and Piety. Having aſcended the Scaffold, he began to deliver his Dying Speech, which was no doubt as Pious and Comfortable as his Life had before been; but we were hinder'd from hearing much of it, becauſe on ſuch Occaſions the Papiſts beat Drums, to prevent by their Noiſe, the good Effect of the pious Exhortations and Prayers of the Reformed Martyrs. This was the Reaſon why Mr. *Brouſſon* put off his own Cloths, and yielded both his Hands and Feet to be faſtned on the Croſs, ſaying, *That he eſteemed himſelf very happy, in that his Death had ſome likeneſs with that of his Saviour.* 'Twas only at that time they read

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to him that Clauſe of his Sentence, whereby he was to be Strangled before he was broken upon the Wheel. The Executioner, after having faſtned him, went down under the Scaffold, and having half-ſtrangled him, the Billet broke; which accident made Mr. *Brouſſon* come to himſelf again; and the Abbot *Camarignam* hearing him pray to God, came near him, to whom Mr. *Brouſſon* ſaid, *Sir, I pray God Almighty reward your Charity towards me, and grant us the favour to ſee one another in his Paradiſe.* Theſe were the laſt Words of his; for he was immediately Strangled and Broken upon the Wheel. This great Man hath been lamented by all, the Papiſts themſelves have been amazed at this ſight of Courage and Reſolution, and the Proteſtants though ſorry for his loſs, were yet Comforted, for ſo great an Example of Reſignation to God, and Zeal and Conſtancy for the Defence of his Goſpel; and indeed this is an illuſtrious and extraordinary Inſtance in the Age we live in, wherein we ſee ſo little Zeal for the True Religion, and and ſo very great (though Blind) Zeal for propagating the Falſe one by Perſecution and ſhedding of Bloud. Mr. *Brouſſon*'s Death was a Sermon more Moving and Eloquent, than all thoſe he delilivered in his Life time, I do not make any queſtion, but the Intendant *Baville* might ſay of Mr. *Brouſſon* (with as much reaſon as he did concerning another Miniſter he had ſome years before put to Death) *If the* Hugonots *ſerve the ſame God we do, there will be a ſad reckoning for him and other Papiſts.* And one enquiring of the Executioner about Mr. *Brouſſon*, a little after the Execution; He anſwered, That if he durſt ſpeak, he could ſay much, but could not forbear ſaying, That he died like a Saint.

I thought, My Lord, to have brought here my Task to an End, but am prevented, by a New Declaration againſt the French Proteſtants, whereby the French King will have them to know what Uſage they are for the future to Expect, in caſe they do not turn good *Catholicks*, the Abſtract whereof, I now give your Lordſhip. The Declaration was given at *Verſailles*, the 13th of *December*, 1698. and Regiſtred in Parliament. Wherein his Majeſty enjoyns the Execution of this Edict in *October* 1685. repealing the Edict of *Nantes*, and of others made in purſuance thereof. Forbids all his Subjects to Exerciſe the Pretended Reformed Religion, to meet together in any Place on this account in any Number, or on any pre-

tence whatsoever: And to harbour any Ministers, and directly or indirectly to hold any Correspondence with them. He admonishes and enjoins all Archbishops and Bishops to employ their utmost Zeal in the Instruction of the New Converts, and to order their Curates, at least on *Sundays* and *Holidays*, to read Instructions and Catechisms to them. He recommends especially to the Lords of Mannors, and the said New Converts, to assist exactly at Divine Service, and Commands them, that they always behave themselves therein with Reverence, especially during the time of the Celebrating the Holy-Mass, and adore on their Knees the most Holy Sacrament on the Altar, and observe Abstinency from Flesh. He Commandeth all the New Converts to cause their Children to be Baptized in their Parish-Churches within 24 Hours after their Birth; and all the Midwives to give the Curate of the Place Notice of the Birth of such Children; He enjoyns the establishment in all Parishes, as much as is possible, Masters and Mistresses, in order to Instruct particularly the Children born of Parents formerly Protestants; all Guardians to send them to the Schools and Catechisms; and bring them before the Archbishop or Bishop, when they shall require it, in the Course of their Visitations: He commandeth all Physicians, Apothecaries and Chirurgeons, who shall be called to visit Sick Persons to give notice thereof to the Curates of their Parishes, that the Patient may from time to time receive the Benefit of the Sacraments. And in fine, That no Person shall be admitted into any publick Place, Office, and Employment whatsoever, but under Attestation from the Curate of their Parishes, Certifying their good Life, and their Exercising the Catholick Apostolick and Roman Religion.

After the reading of such a Declaration, one may wonder that every Article of it was not backed with severe Penalties, as Prison, Gallies, and Gallows. (as it was given out and expected) but with general and ambiguous Threatnings, only such as are, *We command on pain of exemplary Punishment to such as shall fail therein*: Or these, *To punish the Offenders by Fine, or even by greater Penalties, as the nature of the Cause shall require.* But the wonder will not be long, and the Cunning of the New Declaration will be soon detected, if one takes the care to scrape the Sweetness and Gold off the out side of the Pill, by comparing it with the Edict of *October*, 1685.

1685. and others made in pursuance thereof; for he will immediately discover the Bitterness of it, *viz.* That the Penalties expressed in the Edicts and Declarations already made on this account (to which this New Declaration referreth the Reader) are nothing else but Prisons, Dungeons, Gallows, and Wheels. Thus they have heretofore exactly executed the *French* King's Declaration against the True Protestants; and thus hereafter they will undoubtedly explain this New one.

For it was no sooner out, but the Bishop of *Mans*, to shew his Zeal, published an hectoring Letter and Mandate, wherein after having said that the King having forced the Protestant Princes and Allies to accept of the Peace his Majesty offered them, had now a mind to *Compel* the timerous to a sincere Resolution to embrace the Catholick Faith.

He adds, That pursuant to his Majesty's pious Intentions, he requires all Deans, Priests, Curates of his Dioceses, to send in forthwith an exact List of those Families and Persons of both Sexes in their respective Parishes, who are suspected of Heresie, and shew no Marks of the Catholick Faith, which they had feigned to have embraced.

If the zealous Bishop was speaking of forcing the Protestants, we could not deny his Assertion, because we know it by a very sad Experience; but no body will grant to his Zeal, That the *French* King hath constrained the Protestant Princes to receive, in spight of their Teeth, the Peace from his hands; the *French* Plenipotentiaries themselves will convince his Lordship of the contrary.

I have, My Lord, several other Instances at hand of the Cruelties of this New Persecution: But these which I have mentioned, though few in number, and in comparison to those we already know, and what we have not as yet heard of, because committed in Dungeons, are sufficient to convince any reasonable Man, much more a Christian, of the Reality and Fierceness of the New Persecution: Nay, we wish with all our Hearts that there were fewer Instances than those I have already related; because then our suffering Brethren would be less persecuted by the Papists, and the Papists less guilty before God.

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However, in these few Particulars, one may easily discover all the Characters of a barbarous Persecution, and the sad case the *French* Protestants lie now under: For let any judicious Man represent to himself on one hand, a *Potent Prince*, who is resolved at any rate to compleat the Destruction of the *Protestant Religion* in his Kingdom, and his Magistrates, Officers, and Soldiers, striving who shall be the most diligent in promoting his Design; that is, breathing out Threatnings and Slaughter against the Disciples of the Lord; And taking Commission from their Superiours, That if they should find any of this Faith, whether they were Men or Women, to bring them bound to some Prison or other, and add to the horrour of dark and stinking Dungeons the most cruel Torments.

And all this practised not only in some, but in all the Provinces of a vast Kingdom; and not upon a few, but upon all persons, of what Rank, Quality, Condition, Sex, or Age whatsoever, for the space of above Fifteen Years. The Constancy they find every where, and which deserves the Admiration and pity of the most barbarous Executioners, increaseth rather than diminisheth their Fury and Cruelty.

And on the other hand, after he has taken a View of the general Calamity that rages in all the *Provinces*, and in all the *Protestant Houses*, let him go into the Gallies, he will find them full of Confessors; upon the Roads, he will meet with many others bound with Fetters. Let him represent to himself the dark and stinking Dungeons full of Men and Women, Maidens and Little Children, and see the Tears and hear the Cries of both Parents and Children, when snatched from their Bosoms: Let him look on the Dragoons, committing the greatest Outrages in a thousand and thousand Houses; and in other places shooting, killing, and scattering great numbers of those who were gathered together to serve God: And see Fathers and Mothers seized and dragg'd to prison in this Town, because they have sent their Children out of the Kingdom; and in other places many apprehended, because they had a mind to depart, and all in a general Motion either to hide themselves, or to make their Escapes, even over high Mountains that had been till now inaccessible. Let him represent to himself great numbers of Apostates lying under the Lashes and Torments of their Conscience, for having forsaken the Truth, and committing

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to their own Knowledge Idolatry; and, on the contrary, many Protestants and Ministers put to the Rack within the Walls of the Prison, going on chearfully, some to be hanged on the Gibbet, and others to be broken upon the Wheel, and he will have a glimpse, but not a full sight of the *New Persecution*; and conclude, That *France* breeds now Monsters more horrid and cruel than *Africa* doth; That the *Papists* strive to imitate and out-do the *Devil*, that roaring Lion and great Murtherer, in damning Souls, and to perform an impossible and contradictory thing, that is, to constrain the *Protestants* to believe *Popery* to be true, which they are fully convinced in their own Consciences to be false.

But since the *Papists* will hearken neither to the *Dictates* of *Humanity*, nor to the *Principles* of *Christianity*, we have nothing else to do but to pray to God Almighty, That he will be pleased to convert them, and grant the *Protestants* the Gift of *Patience* and *Constancy* in their Suffering.

God is Witness, my Lord, to the many fervent *Prayers* your *Piety* hath heretofore put up in behalf of the afflicted *French Reformed*; and many of them who came into this Kingdom are Witnesses to the Comforts your Charity hath so liberally afforded them: So that I do not make any question but your Lordship will practise them both for the future, and hope you will be pleased to receive kindly this doleful Discourse you have put me upon, and which I could have enlarged, but have contracted, humbly offering it as a Token of my ready Obeisance to your Commands, being, with all the Respect possible,

My LORD,

Your Lordship's most Humble

And most Obliged Servant,

P. G. D.

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